SALAAMI

The article forwarded to your good self denotes the permissibility of Salaami and indicates that the method of standing whilst reading 'Ya Nabi Salaamualaikum ....' is the procedure to be adopted because it displays true love for Rasulullaah (S.A.W).

Concerning any act, one must understand certain basic rules. Actions are classified according to the dictates of Shariat. A permissible act can be carried out in accordance with the prescribed mode of Shariat or otherwise eg. a fowl is slaughtered by the throat but if cut from the neck, it will be Halaal but the proper mode has not been adhered too.

Salaami is permissible (under certain conditions), Just as Sajda is for Allaah alone, and not idols, etc.

The conditions are:-

1. No muabah (permissible) act must be regulated by time, place or any such specification. For example visiting the graveyard is a meritorious action, but if anyone stipulates a specific time for it such as for example, Eid Day or Shabe – Baraat then it is not correct.

2. Shah Abdul Aziz Muhaddith (R.A) of Delhi says: 'To enforce for any work regarding which there is no persuading from the law - giver and to specify is contrary to the practice of the Chief of the People (Allaah's salutations and peace be on him) and to opppose the Sunnah is unlawful (haram)"
(Majmu -e- Fatawa Azziz Vol.1 P99)
(Bahr -ul- Raiq Vol.2 P159)

3. Imam Shatibi (R.A) says: "To fix specific conditions, methods and\or timings, not reported in Shariah, is an innovation and hence impermissible"
(Al- Aitesam Vol.1 P.24)

Understand the above well. There are at certain times, when a permissible action becomes non- permissible, eg. poetry recitation is permissible, but becomes non - permissible if accompanied by music or if the words read are contrary to the tenets and beliefs of Islaam. When the young girls of Banu Najjar recited words stating that Rasulullaah (S.A.W) is one who knows what is to happen tomorrow, they were stopped immediately by none other than Rasulullaah (S.A.W) himself.
(Bukhari Vol.2)

Furthermore, the Sunnat includes the pattern of the Khulafa -e- Rashideen (R.A) and is loved, approved and sanctioned by Allaah and draws the Mercy, Pleasure and help of Allaah. The closer one gets to the Sunnat the better.

Imam Ghazzali (R.A) has instructed: "If you do any work without the order of the Law-giver's through such work be it in the form of devotion, it amounts not deviation but to an act of sin. (Maktub 9: Fatatwa Rahimiya Vol. 1 P.65 Eng.)

It is logical, rational and reasonable for a sensible person to choose that method and procedure as expounded by Nabi (S.A.W) and no to any other way.

Keeping the above in mind let us view the issue of Salaami: One method is that which Nabi (S.A.W) elucidated (i.e. the Salaami in Tashuddud) and the other which is commonly practiced out of lack of knowledge, (i.e. standing - calling aloud words such as 'Ya Nabi Salaamu Alaikum') wherein time and place is specified e.g. after Nikah or at the graveside or after Jumuah.

Comprehend the underlying carefully.

1) Why adopt a way which was not prevalent in the life time of Nabi (S.A.W);

2) or the Khulfa -e- Rashedeen;

3) or even in the era of Hadhrat Sheikh Abdul Qadir Jilani (A.R);

4) The special quality of Allaah is 'Hazir - Nazir'. How can a person hold the same view/belief of Nabi (S.A.W) and express this by using the words 'Ya Nabi' in or out of customary Salaami recitation?

5) Why stand and recite the Salaami?

6) Some say to us that Nabi (S.A.W) comes to such gatherings. This is strange, because in one breadth they claim that he (S.A.W) comes and in the next, they say that he (S.A.W) is there all the time. If he is there, what is meant by 'coming'? Quo Vaduz?

7) If the quality of 'Hazir - Nazir' is also an attribute of Nabi (S.A.W), then what is the difference between the Creator and his Creation (even if he be the Best of Creation).

8) If Nabi (S.A.W) is everywhere, then why Meeraj or Hijrat?

9) If Nabi (S.A.W) comes in the gathering then this is contrary to the rule that the juniors go to the elders or the inferiors to the superiors. Does the son go to the father or vice versa? Does the Mureed go to the Peer or vice versa? Do we go to the Kaabah and Madinah or vice versa. All say 'Madinah is Madinah': This is in reality speaking ill of Nabi (S.A.W) for why must he (S.A.W) leave Madinah and come to gathering?

10) Does it make sense for the Best Nabi of Allaah to leave Madinah and come to gatherings of Muslims who are mostly sinners, transgressors, non - performers of Salaat,

clean shaven and indulgers in music, where the inter - mingling of sexes is prevalent and a host of other evils are perpetrated.

11) If Nabi (S.A.W) comes, then why there is no dramatic spiritual boost, change or revolution in the gatherings.

12) The Hadith is clear “Salaam (greet) before Kalaam (speech)” whereas ‘Ya Nabi Salaam..........’ does not conform to this crystal clear Sunnat Rule. The Tashahhud in Salaat bears living testimony to the Hadith.
1. Tirmidhi Vol.2 P.112 (u)
2. Miskhaat Vol. 2 P.282 (u)
3. Mazhir Haq Vol.4 P.51(u)
4. Ainul Hedaya Vol. 4 P.345 (u)
5. Alamagri Vol. 4 P. 278 (u)
6. Gaiyatul Authaar Vol. 4 P. 248 (u)

Shall we choose Sunnat with all the above reference or not or the home make a formula which has no references.

13) Whilst addressing a person of dignity and nobility one will talk in a low tone and not loudly - let alone scream. they say Nabi (S.A.W) is present or coming and then why recite call, give Salaam and praise, etc, do so loudly in direct contrast to the Quraanic Ayat which says : “Do not raise your voices louder than that of the Nabi (S.A.W) lest you destroy your action.” (Surah Hujraat 7th Ayat)
Take heed, the above Ayat is written in gold on the walling of the grave of Nabi (S.A.W).

14) If they are standing because Nabi (S.A.W) is ‘Hazir Nazir’ then consistency demands that they remain standing for the whole day and night since it would be incorrect to sit in his presence.

15) Recitation of words which are not in accordance with basic Islaamic beliefs renders its recitation non - permissible.

16) One argument is that we stand in the kuffar courts on seeing the judge. So the answer to this is that who will dare not to stand amongst us IF Nabi (S.A.W) came, but first prove he comes. Secondly, the court rule is being followed forcefully and is a proceeding of a baatil system. Thirdly a person stands upon seeing the judge. Do you see Nabi (S.A.W) and then stand?

17) Another argument is that via the television, a person in Pakistan can be viewed in any part of the world and therefore Nabi (S.A.W) is present, whilst still being in Madinah. We say that the simile “As brave as a lion” is valid because the quality of bravery is present in the lion thus allowing for validity of such a phrase “As brave as a monkey” is not valid for the monkey because the monkey does not have the quality of bravery but agility.

That which is analysed and that which it is compatible to has to be correct for the validity of result. Firstly one has to conclusively prove with certainty that Nabi (S.A.W) is present everywhere than draw a parallel to television imagery.
Understand this rule well!

18) When a Muslim dies, whilst answering the 3 questions, he sees Nabi (S.A.W) and therefore the possibility of omnipresence exists and therefore one cannot draw parallels, argue or analyse using one part of the equation from one A'alam (Sphere, realm) (i.e Dunya) whilst the other part of the equation is in another A'alam (realm) (i.e Bazakh grave/Qabr). One does not add, subtract, deduce and divide pounds,kilograms or similalarly in one equation.

19) To specify a date or time for something which was not specified during the era of Nabi (S.A.W) leads to Bidah,(therefore , to say that the Salaami is to be read after Nikah, or auspicious nights, etc is not proven.

20) To look down upon those who do not render a non proven act is not conducive to unity or brotherhood.

21) To add to Deen will not earn one the waters of the pond of Kauther.

A person should decide whether to adhere to an approved way and procedure as outlined by Nabi (S.A.W) or whether to follow a home made production which contains no proof and numerous short comings.

More importantantly, Sahaabah (R.A) knew how to send Salaam on Nabi (S.A.W) and yet they enquired as to how to send Durood on Nabi (S.A.W) and the Ahle Baait (R.A). Upon which Nabi (S.A.W) taught them Durood Ebrahim. See -
1. Abu Dawood Vol.1 P.375
2. Darmi P.1332
3. Nisai Vol.1 P. 318
4. Mishkat Vol.1 P. 195
5. Mishir Haq Vol. 1 P.297
Is this not proof about which Salaami Nabi (S.A.W) had already thought the Sahaaba (R.A)? (i.e the approved, sanctioned, blessed, Salaami!).

Sahaabah (R.A) say that they used to send Salaam on Jibraeel (A.S) and Mikaeel (A.S) until Nabi (S.A.W) taught them Tashahhud i.e Salaami in sitting position See :-
1. Bukhari Vol. 1 P. 192
2. Muslim Vol. 1 P. 64
3. Abu Dawood Vol. 1 P.310
4. Darmi P.318
5. Ibn Maja P.149
6. Nisai Vol.1P.320
7. Mishkat Vol.1 P.194

8. Mashir Haq Vol.1 P.293

One must recite that Salaami which Nabi (S.A.W) taught. Hadhrat Abdullaah bin Abaas (R.A) says that Nabi (S.A.W) taught them Tashahudd (Salaami) in the same way as he taught them any Sura of the Quraan. See:-
1. Muslim Vol.1 P.65
2. Tirmidhi Vol.1 P.60
3. Ibn Maja P.150
4. Nisai Vol.1 P.315
5. Mishkaat Vol.1 P.194
6. Mazhir Haq Vol.1 P. 294

Another rumour is that 'they' do not read Salaami referring to any objector of standing up, etc in fact those accused read the most Salaat and therefore the most Salaami while the accused very rarely see the walls of the Masjid let alone the inside!

It is alleged the 'we Kill those who say 'Ya Rasul', whereas in Fatawa Rahimiya Vol.2 P. 278 (E) reads;

"Besides if 'Ya Rasul Allaah' is uttered without the belief of his omnipresence, only due to the fervency of love, it is also permissible. Sometimes one does utter, in a state of love and grief, an interjectory word for an absent person without the belief of his /her omnipresence. This is also permissible."

Furthermore we are accused of having no Love for Durood, Salaat, Salaam and Nabi (S.A.W) whereas in the whole world the Ulema -e- Deoband have written the most Kitaabs on the above and encourage the practical recitations of Duroods in their gatherings whilst those who accuse cannot even present a few Kitaabs in demonstrations of their true 'love'.

We go so far as to say that if a person reads poetry, odes or words exolting the position of the Noble, Blessed, Beloved Nabi (S.A.W) whilst the gathering listens altentively to the words (which must be within the belief of Shariat), then this also is permissible and laudable.

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(U) – Urdu
(E) – English